

THE  
L I V E S,  
Travels & Sufferings  
OF THE HOLY  
EVANGELISTS

AND  
APOSTLES:

WITH THEIR MARTYRDOMS, FOR  
PREACHING THE GOSPEL OF  
OUR LORD

Jesus Christ.

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THE LIVES OF THE HOLY

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L I V E S  
OF THE HOLY

Evangelists and Apostles.



TO THE READER.

**A**FTER the disciples had been spectators of our blessed Redeemer's ascension into heaven, they returned to Jerusalem, and continued there in prayers and supplications in their distressed condition, the whole city being set against these poor innocent people; they had neither lands nor revenues to maintain them nor friends at court to support them against their enemies, to whom the name of Jesus was hateful, and his followers reckoned to be adversaries to the government; and though, in this forlorn state, they comforted themselves with the precious promises their dear Master left them at his departure, yet their present condition seemed very deplorable to human appearance; but after they had continued thus disconsolate about ten days, our blessed Lord performed his promise, sending the Holy Ghost, the comforter, by whom they received fortitude and courage to go forth into the world, and by having the gift of tongues, and speaking to the understanding of people of all nations and languages, they were capable of instructing them in the highest mysteries of christianity, to convince and confound their most subtle opposers with these divine aids; they preached with such efficacy that St. Peter converted three thousand souls in one day, by one sermon, and

in a few years the christian doctrine was so dispersed over the world, that the Roman emperors were apprehensive of their numbers; most countries under the empire being filled with multitudes of them; and in process of time, though they suffered the greatest torments from their enemies, yet their faith triumphed over the tortures, whips, and swords of the mighty tyrants of the earth, when there was no temptation of profit, pleasure or advantage; but on the contrary, pain, misery, and the most cruel deaths attended them.

After the death of Judas the traitor, who first hanged himself, and falling headlong from the 'gibbet, he burst asunder in the midst, and all his bowels gushed out.' It is recorded that the apostles went into several countries to publish the 'glad tidings of salvation;' of whose preaching and martyrdom, I shall give a brief account, and begin with St. Matthew.

J. TAYLOR,

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*THE LIFE and martyrdom, of SR. MATTHEW  
the Apostle and Evangelist, who was slain with a hal-  
bert in Ethiopia.*

His festival is by the Western Church celebrated  
September 21.

**S**T. MATTHEW, also called Levi, of a city be-  
longing to the tribe of Zebulon, where our Saviour  
was brought up, was the son of Alpheus and Mary, sis-  
ter or kinswoman to the blessed virgin. His way of life  
was that of a publican or toll gatherer, an office scan-  
dalous among the Jews, though a place of credit, pow-  
er, and reputation among the Romans, and conferred  
upon knights and persons of quality, they were cov-  
etous and great oppressors; of which doubtless  
Zacheus, one of them, was sensible, when after his  
conversion he offered four fold in way of restitution,  
to those from whom he had taken any thing by fraud  
and evil practices; and upon this account the publicans



became infamous among Gentiles also. The Jews detested them, because their tribute was not only a grievance to their purses, but an invasion of the liberties of their nation, they being declared immediately by God himself, a free born people, and therefore reckoned this as a standing instance of their slavery; so that these officers were abhorred by them to that degree, that it was unlawful to shew them any common kindness.

Of this employment was St. Matthew, who is thought to have gathered the customs of such goods as came by sea from Galilee, and the pay of passengers that went by water; they kept their custom house by the sea side, to be near at hand, and here it was that St. Matthew had his office, or receipt of custom; when our Saviour having cured a man grievously tortured with a palsy, retired, out to Capernaum, to the sea side, where he taught the people that followed him in great numbers, and espying Matthew sitting in his office, called him to come and follow him; the man was rich having a gainful trade, yet he left all his interests and relations to become our Lord's disciple.

After he was elected into the apostleship, he continued with the rest, till our Lord's ascension, and then for the first eight years, it is recorded, he preached up and down Judea, after which being to betake himself to the conversion of the gentile world, the converted Jews intreated him to commit to writing, the history of our Lord's life and actions, to leave it as a standing record of what he had preached to them, accordingly he composed his gospel. We have little account of the sufferings and troubles he underwent for the advancement of the christian faith. Some write that he went into Parthia, and having successfully planted the gospel in those parts, he travelled thence into Æthiopia, where by his preaching and miracles, he mightily triumphed over error and idolatry.

As to the manner of his death, it is related by some that he went into the country of the Canibals, or man eaters, where Christ appeared to him in the form of a beautiful youth, and gave him a wand, which he

pitched in the ground, it immediately grew up into a tree; that he also miraculously converted the prince of the country, and after all, died in peace, and was most sumptuously buried: But others of the ancients, with as much probability affirm, that he suffered martyrdom; or was slain with a sword at a city in Æthiopia.

He was a great instance how much power religion has to alter the temper of man, who being a stranger to Christ, and in very advantageous worldly circumstances, yet no sooner did our blessed Redeemer call him; than without the least scruple or dissatisfaction, he not only renounced his gainful incomes, but hazarded the displeasure of his masters, the Romans, in whose service he was employed, to leave his accounts entangled and confused behind him.

This apostle having written his gospel, as we have said, at the entreaty of the Jewish converts; though others say, it was by the command of the apostles, while he was in Palestine, eight years after our Saviour's crucifixion, it was carried by St. Bartholomew into India and left there; he writ it in Hebrew, as primarily designed for the use of his countrymen. It was, no doubt, soon after translated into Greek, some say, by St. John, others, by St. James the less.

This Hebrew copy was found at Tiberias, by Josephus, a Jew and after his conversion, a man of great honour and esteem in the days of Constantine the great; one of the ancients assures us, there was another copy kept in the library of Cæsarea in his time, and another by the Nazarenes at Beræa, from whom he had the liberty to transcribe it, and afterwards translated it into Greek and Latin.

A copy also of this gospel was dug out of the grave of Barnabas, at Cyprus, transcribed with his own hand, but these copies are long since perished.

*The LIFE of St. MARK the evangelist, who was dragged through the streets in a city in Egypt, till he expired.*

His festival is observed by the Roman Church April 25.

**T**HOUGH this great Evangelist seems to have a Roman name, MARK, or MARCUS, yet doubtless, he was born of Jewish parents, originally descended from the tribe of Levi, and of the priestly line; the reason for his changing his name from Jewish to Roman, was probably from some great accident of his life, usual among the Jews, when travelling to the European provinces of the Roman empire, he being then going to Italy and Rome.

By the ancients he is thought to be one of the seventy disciples, who taking exception at our Saviour's discourse of 'eating his flesh and drinking his blood,' went back and walked no more with him at that time, but was seasonably reduced and reclaimed by St. Peter; but others as strenuously affirm that he was then no hearer nor follower of Christ, and therefore could be none of them who upon that occasion forsook him; he was converted by some of the apostles, and Probably by St. Peter who calls him his son Marcus, and who was his constant attendant in his travels, and said to be his Amanuensis, or writer of what the apostles dictated, and likewise his interpreter, for though the apostles were divinely inspired and had the gift of languages, yet the interpretation of tongues was a privilege more peculiar to some than others. This might probably be St. Mark's talent, expounding St. Peter's discourses and writings to those who did not understand them.

He accompanied St. Peter in his apostolical progress, in Preaching the gospel in Italy and Rome, as it is related, where, at the request of the christians in those parts he composed his gospel. By St. Peter he was sent to plant christianity in Egypt, and resided in and about Alexandria, for sometime, and was so successful in his

ministry, that he converted multitudes of all ranks and degrees to the embracing of the christian faith, and an extraordinary strict profession thereof.

St. Mark did not confine his ministry to Alexandria and the eastern parts of Egypt, but travelled westward to Lybia, Marmaria, Pentapolis, where, though the people were barbarous, and idolatrous, yet by his preaching and miracles the gospel prevailed, he not leaving them till he had gained and confirmed them in the profession of the faith; returning to Alexandria; he preached freely, and set in order the affairs of the church the governors and pastors of it; but the restless enemies of the souls of men, would not suffer him long to live in quiet.

About the time of Easter heppened the great solemnity of the Egyptian deity, Serapis; when the minds of the people being passionately excited to a vindication of the honour of their heathen Idol, broke in upon St. Mark, in the time of divine worship, and binding his feet with cords, dragged him through the streets to a precipice near the sea, and thrust him into prison for that night; where he was encouraged by a divine vision to continue constant under the ruins of his shattered body. Early the next morning these blood hounds renewed their barbarities, dragging him about in the same manner, till his flesh being raked off, and his blood streaming all the way, his spirits failed him and he expired; but their malice ended not with his life; for it is recorded, that when he was dead, they burnt his body, and the christians carefully gathered his ashes, decently buried them near the place where he was wont to preach, and put them into an urn, which with much solemnity, was afterwards removed from Alexandria to Venice, where we are told it now lies interred, and is religiously honoured by the people; St. Mark being adopted to be the tutelar St. of that republic, and has as magnificent a church erected to his memory, as the world can boast of. He is reported to have suffered martyrdom April 25. But whether in the reign of Claudius or Nero is uncertain. As to his person, he was of a middle stature, as the ancients record, of a comely presence,

his nose long, his eyes full of amiableness, and all the desirable qualities of a lovely person.

The converts at Rome, not content to have heard St. Peter preach, pressed St. Mark, as we have said, to commit to writing what he preached to them, by way of history, which he performed with much faithfulness and brevity; all which St. Peter, it is said, perused and ratified with his apostolical authority, commanding it to be owned and preserved with the rest of the canonical scripture; and his great impartiality in his relation doth clearly appear that he is so far from concealing, or mollifying the shameful fall and denial of his dear Master, and tutor St. Peter, to whom he was so deeply engaged in the bonds of love, that he records it with some particular weighty circumstances, & aggravations, which the other evangelists have thought fit to omit.

Some affirm, that his gospel was written originally in the Latin tongue, because he published it at Rome; but it is manifest, by the most ancient authority, that the Jews who heard St. Mark preach, being strangers at Rome, knew but very little Latin, the Greek being at that time the most fashionable and communicative language in the world; nor can any good reason be assigned, why it should be more inconvenient for St. Mark to write his gospel in Greek for the use of the Romans, than that St. Paul should in that very language write his epistle to the church there.

The original Greek copy, written, with St. Mark's own hand, is said to be extant at Venice to this day, being written, as some inform us, at Aquileia, and thence, after many hundred years, transmitted to Venice, where it is still preserved as an ancient monument, but the letters, so defaced by time, as not to be legible; but it being of no consequence as to the authenticity of its original, it is not worth contending for.

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*The LIFE of St. LUKE the Evangelist, who was hang-  
ed upon an olive tree in Greece*

His Festival is observed Oct. 18.

**S**T. LUKE was born at Antioch, the metropolis of Syria, eminent for the pleasantness of its soil, the



riches of its traffic, the wisdom of its senate, the learning of its professors, and the civility and politeness of the inhabitants : celebrated by the pens of some of the most eloquent of that age ; but particularly renowned for the honour, that here it was the disciples were first called Christians. It is recorded, that he studied in the most schools both of Greece and Egypt, whereby he became learned in all human sciences, but he more particularly applied himself to the practice of physic, for which the Grecian academies were very famous, besides which he is said to be skilled in the art of painting, and three or four famous pieces are shewed in Italy, said to be of his drawing ; there is also an ancient inscription in the Via Lactea at Rome in an old vase near the church of St. Mary, supposed to have been the place where St. Paul dwelt, wherein mention is made of the picture of the blessed Virgin, which the Italians still call a Madona, or lady, which, with six others, were drawn by the same Evangelist.

St. Luke was no doubt a Jewish proselyte, Antioch abounding with men of that nation, who had their synagogues and schools of education, and supposed to be one of the seventy disciples, and likewise one of the two who were going to Emmaus, to whom the Lord appeared in the way ; these seem only conjectures, for besides other arguments, he himself confesses plainly, ' That he was from the beginning an eye-witness and minister of the word ; ' It is therefore more probable that he was converted by St. Paul during his abode in Antioch, and became ever after his inseparable companion, and fellow labourer in the work of the ministry, especially after his going into Macedonia, from which time, in recording the history of St. Paul's travels, he upon all occasion speaks of himself in his own person ; he attended him in all his dangers, and at his several arrangements at Jerusalem, in his hazardous voyage to Rome ; and ' tis probable he did not leave St. Paul till he had finished his course, and crowned all his sufferings with martyrdom ; though some aver that he left the apostle at Rome, and returned back into the east, travelling into Egypt, and

he learned arts of Lybia, where according to his custom, he  
 preached the gospel, wrought miracles, converted  
 multitudes, constituted ministers, and that himself be-  
 came bishop of Thebais.

He wrote two books for the use and benefit of the  
 church, his gospel, and the history of the acts of the  
 Apostles, both which he dedicated to Theophilus ;  
 some of the ancients suppose this to be a feigned name,  
 denoting no more than 'A lover of God,' a title com-  
 mon to every christian. Others, that it was the prop-  
 er name of some particular person, the stile of Most  
 Excellent being in those times the proper form of ad-  
 dress to princes and great men ; and that he was of  
 consular dignity and nobleman of Antioch, who,  
 when converted by St. Peter, gave his house to the  
 church for their public and solemn worship ; and oth-  
 ers think he might be some chief man in authority,  
 whom St. Luke had converted and baptized, to whom  
 he dedicated these books as a testimony of honoura-  
 ble respect, and a mean of giving him farther light in-  
 to the certainty of those things, wherein he had been  
 instructed by him ; he expressly telling us, ' That his  
 intelligence in these matters was derived from such as  
 were eye witnesses and ministers of the word from the  
 beginning,' having delivered nothing in his whole his-  
 tory but what he had immediately received from per-  
 sons present at and particularly concerned in the things  
 he has left upon record.

The occasion of his writing his gospel seems to be  
 partly to prevent those false and scandalous reports,  
 which even at that time were raised by the enemies to  
 the christian name ; and partly to supply what was  
 wanting in the two evangelists who writ before him ;  
 which supplement is particularly noted throughout his  
 whole history, by some of the primitive fathers ; the  
 subject matter of the same being an account of what  
 relates to Christ's priestly office, and therefore the an-  
 cients, in accommodating the prophet Ezekiel's vision  
 or four symbolical representations to the four evan-  
 gelists assigned the ox, or calf, to St. Luke.

His history of the apostolic acts was undoubtedly

written at Rome, at the end of St. Paul's two years imprisonment there, with which he concludes his story, which contains the actions and sometimes the sufferings of some of the chief apostles, particularly of St. Paul, whose activity in the cause of Christ, and the gospel, made him have a deeper share both in doing and suffering; and St. Luke being his constant attendant, and an eye-witness of the most considerable transactions of his life, after his conversion, was the more capable of giving an accurate relation of them; among other things he records those wonderful miracles which the apostles wrought for confirmation of the doctrine they daily preached. In both these books his style is clear, flowing with a natural sweetness and grace, he was faithful in his relations, elegant in his writings as a minister; devout and pious as a christian; careful and diligent for the good of souls, and, to crown all, laid down his life for the testimony of the gospel, which he had preached and published to the world.

An ancient author labours to prove, that he suffered martyrdom at Rome, after St. Paul's first imprisonment there and therefore did no farther prosecute the history of the acts of the apostles, which he would undoubtedly have done, had he lived any considerable time after St. Paul's departure. But Nicephorus gives a particular account, that travelling into Greece, he successfully preached, and baptized many converts to the christian faith, which so enraged the barbarians, that a crew of villains laying hold of him, tortured him in a most violent manner, and then dragging him to execution, designed to crucify him, but coming to the place where they intended to perpetrate the rest of their villainy, they could not find a cross to fix him upon, but lighting upon an olive tree they hanged him thereon, in the eighty fourth year of his age. His body was with great solemnity buried at Constantinople, by the command of Constantine the great; and of his son, in the famous church erected there to the memory of the apostles.

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*The LIFE of ST. JOHN the Evangelist an Apostle, who was put into a chaldron of scalding oil, and escaped unhurt.*

His Festival is celebrated December 27-

**S**T. JOHN was a Galilean, the son of Zebedee and Salome, younger brother to St. James, together with whom he was employed in fishing: Before his coming to Christ, he seems for some time to have been a disciple to John the baptist, being probably that other disciple that was with Andrew, when they left the Baptist to follow our saviour; so particularly does he relate all circumstances of these transactions, though modestly, as in other parts of the gospel, concealing his own name.

There is not much mention of him in sacred writ, more than what is recorded of him in conjunction with his brother James, he was peculiarly dear to his Lord and Master, being 'the disciple whom Jesus loved,' witness his lying in our Saviour's bosom at the paschal supper; as also when Peter was desirous to know which of them our redeemer meant, when he said, One of them shall betray him,' and durst not himself propound the question, he made use of St. John to ask our Lord, indeed when Christ was first apprehended, he fled with the other apostles, it not being without probability of reason that the ancients conceived him to have been that young man, who followed after our Saviour, having a linen cloth cast about his naked body, whom, when the officers laid hold upon, he left the cloth, and fled naked from them; but though escaped at present, to avoid that sudden violence, which was offered him, yet soon recovered himself, and returned to seek his Master, and waited upon him through the several passages of his trial till his crucifixion. Here it was that our Saviour appointed him guardian of his mother, and made him a part of his charge and care. At the first news of our Lord's resurrection, he accompanied Peter to the sepulchre, these two apostles having a more



mutual intimacy than any of the rest, and had run many hazards together, and adhered closely to one another upon all occasions.

The ancients say, that after the death of the blessed virgin, St John went into Asia, and applied himself wholly to the propagation of christianity, having planted several famous churches there: after some years continuance there, he was accused to Domitian, the bloody persecuting Roman emperor, as a subverter of the religion of the empire, by whose commands the consul of Asia sent him bound to Rome, where, it is related, he was put into a chaldron of burning oil, but the divine Providence delivered this holy man from his seeming inevitable destruction unhurt; the cruel emperor not being satisfied with this, order'd him to be banished to Patmos, a desolate island in Greece, where he remained several years, instructing the inhabitants in the faith of Christ. Here it was that about the latter end of Domitian's reign, he wrote his book of the revelations.

Bloody Domitian, being taken out of the way, Cocceus Narva succeeded in the empire, who being of a milder temper, repealed the barbarous edicts of his predecessor; recalling those that were banished for the christian name; whereupon St. John left Patmos and returned into Asia, fixing his residence at Ephesus, where it is said he wrote his gospel; he writ also three epistles, which with the apocalypse, are all reposed in the sacred canon and universally admired. He lived till the time of the emperor Trajan, about the beginning of whose reign he departed this life about the ninety ninth year of his age, as is generally thought. But others supposed he died a martyr, because our Saviour told him and his brothers, 'That they should drink of the cup, and be baptized with the baptism wherewith he was baptized which was indeed literally fulfilled with his brother James; yet though he was not murdered, he may be truly stiled a martyr, his being put into a vessel of scalding oil, as we have noted, his many years banishment, and other sufferings for the cause of Christ, justly challenging that title; it being not want of good will



either in him or his enemies; but the divine Providence immediately overruling the powers by nature, that prevented the malice of his adversaries from putting their cruel intentions into execution.

Others deny that he died at all, but is still alive; The occasion of which error is founded upon what passed between our blessed Saviour and St. Peter, concerning this apostle; for Christ having told Peter what should be his own fate, Peter enquires what should become of St. John, to whom our Lord answered, 'If I will that he tarry till I come, what is that to thee?' which was misunderstood by the apostles, though St. John himself, who records that passage, inserts a caution. 'That Jesus did not say he should not die.' From the same original also came the tradition, that he only lay sleeping in his grave at Ephesus, which story was a long time current. He seems to have always led a single life, and so the ancients tell us, that all the apostles were married except St. John and St. Paul. He had no great advantages by human learning, but his want of it was abundantly supplied in his excellent temper of mind, and the furniture of divine graces which he was adorned with. His humility was admirable, studiously concealing his own worth and honour. He discovered a mighty affection to the souls of men, unwearied in spending himself for the service of the gospel; travelling from east to west to leaven the world with that holy religion which he was sent to propagate; he was extremely vigilant against heretics. Countermining their artifices, antidoting against the poison of their errors, and avoiding all communion and conversation with their persons.

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*The LIFE of ST. PETER the Apostle, who was crucified at Rome with his head downward.*

His Festival is celebrated by the Church, June 20.

**S**T. PETER was born at Bethsaida, a place that had the honour of our Saviour's presence, who residing usually in those parts, did often resort thither. He is

generally thought to be but ten years older than his master, which his married condition, and the respect shewed him by the rest of the apostles, for his gravity of person, with other circumstances, seem to confirm: Being circumcised according to the law, his name then given him was Simon, to which our blessed Lord added that of Cephaz, signifying a stone, or rock, which is Peter in English. He was brother to St. Andrew the apostle, who first brought him to the knowledge of the gospel. Their father was Jonah of Bethsaida, probably a fisherman, who had the honour, as well as Zebedee, to have each of them two of their sons among our Saviour's apostles though but twelve in number. Peter was employed in fishing in the sea of Galilee, being one hundred furlongs in length, and forty in breadth, the water clear and sweet, and stored with several sorts of choice fish.

And here let us admire at the wonderful methods of divine providence, that such low and mean men should be armed with divine power, to ruin the kingdom of Satan. The vile apostate, Julian, objected against the prophets of the old testament, that they were a company of rude illiterate men; but we find that these unlearned men and innocent apostles, by the assistance of the Almighty, suddenly and powerfully prevailed over the learned world. Our Saviour designing to elect some peculiar persons to propagate his gospel through all nations, made choice of twelve to be his apostles, and Simon Peter is, by the evangelists, put in the front of them.

It may be enquired when and by whom the apostles were baptized; Nicephorus relates, That of all the apostles, Christ baptized none but Peter with his own hands, and Peter baptized Andrew and the two sons of Zebedee, and the rest of the apostles. Among the twelve, our Saviour chose three, who seem to be his near intimate companions, and whom he let into the most secret passages and transactions of his life, namely, Peter, James and John, they being with him at the raising of Jarius' daughter, as also at his transfiguration on the mount, where Peter desired our Lord, that he might

ould three tabernacles in memory of that great transaction; one author writes, that in pursuance of this petition, There were afterwards three churches built upon the top of this mountain; and one writer reports, That, in his time, they showed the ruins of these three tabernacles, which were built according to St. Peter's desire.

After our Lord had entered Jerusalem in triumph, he retired to Bethany, and dispatched Peter and John, to make a preparation for the passover; accordingly they found the person whom he had described to them, and followed him to his house, which whether it was St. John the evangelist's situate near Mount Sion, or Simon the leaper, or Nichodemus, or Joseph of Arimathea, is uncertain. These two, with St. James, accompanied him to the garden in his agony; and Eusebius writes, That even in his time, christians were wont to come hither solemnly to offer up their prayers to God, and Christ Jesus. Our Lord being ascended into heaven, and having fulfilled his promise of sending the Holy Ghost, the apostles and disciples continued awhile at Jerusalem, being tossed about with gentle storms, but upon occasion of the martyrdom of St. Stephen, a violent persecution fell upon them, which dispersed them into several countries, about the end of the reign of Caligula, that barbarous Roman emperor; Peter having visited the churches, returned to Jerusalem, and Herod Agrippa, grand son to Herod the great, having attained the kingdom of Judea, he, to ingratiate himself with the people, put St. James to death and finding this grateful to the vulgar, apprehended St. Peter, and sent him to prison, placing strong guards to secure him, but the angel of the Lord delivered him in the night before his enemies designed to execute him; but before this he is said to have gone down to Antioch, and to have planted the christian faith, and founded a church there, as Eusebius and others record.

After this he went to Rome, about the second year of the emperor Claudius, and being mindful of the churches which he had gathered in Pontus, Galatia, Capadocia, Bythinia, and Asia the less, wrote his first

epistle to them, and then took care to propagate the christian faith in the western part of the world, after he had continued some years at Rome, the Jews raising seditious tumults in the city, they were banished from thence; among whom was St. Peter, who from thence returned back to Jerusalem, and was present at the great apostolical synod, where the controversy about Mo'isical rites was determined; some report, that he was in Britain, and converted many to christianity: But towards the end of Nero's reign he returned to Rome, where he found the people's minds hardened against embracing the christian religion, by the subtilties and magic arts of Simon Magus; this impostor resided in Samaria, where St. Philip the deacon preached with much success, confirming the same by miracles; however, Simon was in great reputation among the people, and stiled himself "the great power of God," and affirming that he was the supreme Deity, worshipped by all nations; the apostles sent Peter and John from Jerusalem to Philip's assistance, who, when they came thither, laid their hands upon the new converts, whereupon they presently received the Holy Ghost; which when Simon saw, he offered them money, if they would confer the power upon him. But Peter perceiving his vile intentions, scornfully rejected his impious offer. However, by his witchcrafts and forceries, he at length became acceptable to the emperor as well as the vulgar; Nero, that monster, had much veneration for him being patron of the magicians, and all those who have commerce with the infernal powers, and Peter being returned to Rome, resolved to encounter him, and discover the impostor and delusions of this wretched man.

About that time, an eminent young gentleman, kinsman to the emperor, died at Rome, and the same of Peter's having power to raise the dead, his friends were persuaded to send for him, but others proposed Simon Magus, who readily came, being glad of the occasion to magnify himself before the people, and Peter being present, Simon alledged that he had provoked "the great power of God," and should lose his life if he did

not raise the dead person, but if Peter prevailed, he himself would submit to the same fate; Peter accepted the terms, and Simon began his charms and enchantments, whereat the dead gentleman seemed to move his hand, upon which the people shouted, and cried he was alive, and talked to Simon; and began to assault Peter; the apostle intreated their patience, and told them it was nothing but fancy and appearance, and that if Simon were removed from the bed-side this delusion would soon vanish; which done the body remained without the least sign of motion. Peter standing at a good distance from the bed, silently made his address to heaven, and then before them all, commanded the young man in the name of the Lord Jesus to arise, which he did immediately and spoke, walked, and eat, and was by Peter restored to his mother. The people hereupon altered their opinions, and fell upon Simon, with intent to have stoned him; but Peter begged his life, and told them, it would be punishment enough for him to see that in despite of his malice the kingdom of Christ should increase and flourish.

The magician was inwardly tormented with this defeat, and vexed to see the triumph of the apostle, and mulstered up all his infernal powers, acquainted the people, That he was offended at the Galileans, as he called the christians, and therefore set a day when they should see him fly up to heaven, and accordingly he went up to the top of the capitol, and throwing himself from thence, began his flight, which the spectators beheld with wonder and veneration, affirming that this must be from 'the power of God,' and not of man; Peter standing in the crowd, prayed to God, that the people might be undeceived, and that the vanity of the impostor might be discovered to the confusion of him, and shame of his admirers; immediately the wings which he had made himself began to fall so that he fell to the ground, miserably bruised with the fall, and being carried to a neighbouring village, died soon after. The end of this wretched man coming to the emperor's ear, hastened St. Peter's death. Nero no doubt, had been formerly displeased with him on account of his christianity, and



that he so strictly preached up temperance and chastity thereby reclaiming to many women in Rome, from a dissolute and vicious life, which was so disagreeable to his wanton lascivious temper, to which he was a slave; and being by his means robbed of his dear companions, he resolved on revenge, causing St. Peter, as (also St. Paul, who was at that time at Rome) to be cast into the maritime prison, where they employed themselves in preaching to the prisoners, and those who visited them. And here it is supposed, St. Peter wrote his second epistle to the dispersed Jews, to confirm them in the faith, and fortify them against those pernicious principles and practices, which even then began to branch in upon the christian church.

Not returning from Achaia, and entering Rome with triumph, resolved St. Peter should fall a sacrifice to his cruelty. While the fatal stroke was daily expected, the christians at Rome earnestly solicited him to make his escape, and reserve himself for further service to the church; which at length prevailed with him, and the next night having prayed with, and taken leave of his brethren it is related, That he got over the prison wall, and being come to the city gate, he is there said to have met with our Lord, who was just entering the city: Peter, it is said, asked him: 'Lord, whether art thou going?' from whom he presently received this answer, 'I am come to Rome, to be crucified the second time;' by which reply, Peter apprehended himself to be reproved, and that our Lord meant it of his death, that he was to be crucified in his servant; and so went back to the prison, and surrendered himself to the keeper, as being ready to acquiesce in the will of God.

Before his suffering he was scourged after the Roman manner, who used to whip capital offenders before they suffered. Having saluted his brethren, and taken his last leave of St. Paul, his fellow prisoner, he was led up to the top of the Vatican mount, being sentenced to be crucified, the most painful and shameful of all deaths: He then intreated the officers that he might not be crucified the ordinary way, but suffer with his head downward, and feet up to heaven, as being unworthy

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to die in the same posture as his blessed Master, his body being taken down, was said to have been embalmed by Marcellianus, the presbyter, after the Jewish way, and then buried in the Vatecan, where it lay obscurely till the reign of Constantine the great, who had so much reverence for this apostle, that he built a church in the Vatican to his memory, which is now one of the most famous cathedrals in the world. This account of his death, though not mentioned in holy writ, is recorded by the ancient ecclesiastical historians.

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*The LIFE of ST. JAMES the Great, who was beheaded at Jerusalem.*

His Festival is celebrated, July 25.

ST. JAMES, fir named the great, either because of his age, or for some peculiar honor our Saviour conferred upon him, was a Galilean born, the son of Zebedee, a fisherman; his mother's name was Mary, called also Salome, he was employed by his father in the trade of fishing; in the exercise of which our Saviour found him; when he passed by the sea of Galilee; where he called him to be his disciple, which he readily obeyed, leaving his aged father with the servants to manage his affairs; not long after his first calling, from the station of an ordinary disciple, he was appointed to the apostolic office, and honoured with some peculiar acts of favor beyond most of the apostles, being one of the three whom our blessed Saviour made choice of to admit to the more intimate transactions of his life.

Thus with Peter, and his brother John, he was present at the miraculous raising of Jarius's daughter, admitted to Christ's glorious transfiguration in the mount, and taken along with him into the garden, to be a spectator of his bitter and terrible agony; nor was it the least instance of the particular honor our Saviour bestowed upon these apostles, that upon his calling of them, he gave him a new name and title.

Our holy Redeemer, in his journey towards Jerusalem,

in order to his crucifixion, that he might the better prepare the minds of his apostles for his departure from them; discoursed to them about his suffering, and that he should be put to death, and after three days should rise again; but they whose minds were elevated with the expectation of a temporal power and monarchy, understood not the meaning of what he related to them. However, James and his brother, supposing the resurrection which he spoke of, would be the time when his dignity and greatness would commence, persuaded their mother to put up a petition for them to our Lord, who accordingly addressed him, humbly desiring, that when he took possession of his kingdom, her sons might have the two principal places of honour and dignity, by sitting one on the right hand, and the other on the left.

Our blessed Savior directing his discourse to the two apostles; told them, 'that they quite mistook the nature of his kingdom, which did not consist in external pomp and splendor; but in inward life and power, that they would do well to consider, whether they were able to undergo what he was to suffer.' They probably not understanding the force of his reasoning, answered, they were able to do it; Jesus taking no advantage of their rash and inconsiderate reply, answered, 'that as for suffering they would indeed partake of it as well as he; but for any peculiar honour or dignity, he could not dispose of any of that kind, any other-wise than according to these rules and instructions which he received from his father,' the rest of the apostles were offended at this ambitious request; but our dear Redeemer to qualify their passions, discoursed to them at large of the nature of the evangelic state, and the difference between that and the kingdom of the world; with which excellent reasoning their hearts on all sides were allayed and pacified.

What became of St. James after our Saviour's ascension, we have no account of, either from sacred or ecclesiastic history; some affirm, that after the martyrdom of St. Stephen, when the christians were dispersed he came to the western parts of the world, even to Britain and Ireland; and having planted christianity

among them, returned to Jerusalem, but it seems improbable on several accounts; and therefore it is safest to confine his ministry to Judea, and the parts adjacent, and to seek for him at Jerusalem, where we are sure to find him.

At this time Herod Agrippa the son Aristobulus, being in great favour with Claudius the Roman emperor he confirmed to him the kingdom of Judea and all the provinces that his grandfather Herod the great enjoyed who being sensible that the most probable way to gain the affection of the Jews, was to persecute the christians; he resolved accordingly to fall upon them; and finding St. James vigorous in contending for the truth, commands him to be apprehended, and sentenced to die; the soldier who observed his great constancy and courage at his trial, fell at his feet, begging pardon for what he had done against him; the holy man raised him up and kissed him, who thereupon publicly professed himself to be a christian, and so they were both beheaded at the same time.

His death was not long unrevenged, of which the ancients give the following account, that Herod going to Samaria, he proclaimed solemn fights and festival entertainments to be had in honour of Cæsar; early in the morning, he came in great state to the theatre erected for him, to make an oration to the people, gorgeously arrayed in a robe curiously wrought with silver, gold, and jewels, so that the lustre thereof made the people cry out, that he was some deity, and beyond the common standard of humanity; this impious applause he received with much pleasure, but the comic part was soon turned into a tragedy; for looking up, he espied an owl sitting over his head, which he instantly apprehended as a fatal messenger of inevitable ruin, by the just judgment of almighty God; and thereupon incurable melancholy seized upon his mind, as well as exquisite torments upon his body; upon which turning to those about him. 'You may here see yourselves evidently convinced of flattery and falsehood; you see me whom you called a god, am by the laws of fate, condemned to die, and he whom you counted immor-

tal 'ready to give up the ghost.' His pains continually increased upon him, and though his favourites prayed earnestly to the Gods for his health, yet his accute tor-  
tores at length put a period to his miserable life.

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*The LIFE of St. JAMES the less, who was knocked on the head with a fuller's club.*

His Festival is celebrated with St. Philip's, May 1.

**T**HIS apostle is probably conjectured to be the son of Joseph, afterwards the husband of the blessed virgin, by his first wife, and so reputed our Lord's brother, and the son of Joseph; and though he is likewise called the son of Alpheus, this may probably relate to his being a disciple of some particular sect of the Jews, called Alpheans. We have little account of his birth, and former life, but find that after the resurrection, he was honored with the particular appearance of our Lord to him, which, though not mentioned by the evangelists, is recorded by St. Paul; one of the ancients relates, he had solemnly sworn, that from the time he drank the cup, at the institution of the last supper, he would eat bread no more till our lord returned from the grave, who thereupon appeared to him, commanding bread to be set before him, which he took, blessed and brake and gave to St. James, saying, 'eat thy bread my brother, for the son of man is truly risen from them that sleep.'

His residence was for the most part at Jerusalem, to him we find St. Paul makes his address after his conversion; to him St. Peter sent the news of his miraculous deliverance out of prison; but he was principally active in the synod at Jerusalem, in the great controversy about the Mosaic rites. He discharged his office like a diligent and faithful guide to souls; strengthening the weak, informing the ignorant, reducing the erroneous, reproving the obstinate, and by the fervency of his preaching, subdued the stubbornness of the refractory and perverse generation; and many principal persons being brought over to a compliance with the christian



faith it awakened the envy and malice of his enemies to conspire his ruin, vexed they were, that Paul by appealing to Cæsar, had escaped their hands, and therefore turn their revenge upon St. James, which not being able to effect under Festus's government they vigorously attempted under the procuratorship of Albinus, his successor, before the new government could arrive; to which end a council is summoned with all expedition, and the apostles and others arraigned and condemned as violators of the law, & for the more plausible managing of their designs, they set the scribes & pharisees to ensnare St. James, insinuating that they had a great opinion of his sanctity, and that the whole Jewish nation gave him the testimony of being a just man; they therefore desired that he would reduce the people from their false opinion, 'that Jesus was the Messiah, and would to that end take the opportunity of the universal confluence of people to the paschal solemnity, and go with them to the top of the temple, where he might be seen and heard of all; being accordingly placed to advantage upon a pinnacle, or wing of the temple, they thus addressed him, Tell us, O Justus, or James, 'whom we know and believe to be a righteous man, what is the reason that 'the people are so generally led away, to adore Jesus 'who was crucified at Jerusalem, and what are the 'doctrines & precepts which he published to the world, 'and where is his residence since his pretended resurrection from the dead?' to which the apostle answered, with an audible voice, 'Why do you enquire of Jesus, 'the son of man? he sits in heaven on the right hand 'of the Majesty on high, & will come again in the clouds 'of heaven.' The people below hearing this, glorified the blessed Jesus. The scribes and pharisees perceiving themselves disappointed, and that instead of reclaiming, they confirmed the multitudes in their supposed error, thought the only remedy was to dispatch him out of the way, that from his sad fate, others might be warned not to persist in the belief of Jesus; whereupon they suddenly cried out that James himself was seduced, and become an impostor, and threw him down from the place whereon he stood, whereby he was sorely bruised,

but not killed so that he recovered so much strength as to get upon his knees and pray to heaven for them; vexed that they had not dispatched him, they fell afresh upon the remainder of his life; and while he was yet praying, one stepping in and intreating him to spare him, a just religious man who was crying to heaven to forgive them: began to assault him with a shower of stones, till one, more mercifully cruel than the rest, beat out his brains with a fuller's club.

Thus died this good man, in the ninetyeth year of his age. & about twenty four years after Christ's ascension, to the great grief and regret of all pious men, Jews as well as others, and was buried in mount Olivet, in a tomb which he had built for himself, and had therein buried Zacharias and old Simeon. He was of exemplary and extraordinary piety, educated under the strictest rules and institutions of religion, being, as is supposed, of the ancient order of the Rechabites, whose business and delight seemed to be to converse only with heaven, and was wont to retire alone to the temple to pray, which he always performed kneeling, till by his incessant devotions, it is related, that his knees became as hard and brawny as a camel's. He wrote only one epistle, probably not long before his martyrdom; he directed it to the Jewish converts, dispersed up and down those eastern countries, to comfort them under sufferings, and to confirm them against error.

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*The LIFE of St. PHILIP the Apostle, who was hanged up against a pillar, at Hierapolis, a city of Phrygia.*

His Festival, with that of St. James the less, is celebrated May 1.

**S**T. PHILIP was born at Bethsaida, near the sea of Tyberias. We read nothing of his parents, nor way of life in the holy gospels, though probably he was a fisherman, the common trade of that place; he had the honour to be the first called to be Christ's disciple; for our Lord after his return from the wilderness, having met

with Andrew and his brother Peter, after some short discourse parted from them, and the next day passing through Galilee, he found Philip, whom he commanded presently to follow him, which he did accordingly; no sooner does religion take possession of his mind than he goes and finds Nathaniel, acquaints him with the tidings of the new found Messiah, and conducts him to him. After his call to the apostleship, there is not much recorded of him in the scripture; it was to him the Lord propounded what they could get in the wilderness, that would feed so vast a multitude; to whom he answered that it would be very difficult to find enough in that place; it was to him that the gentile proselytes, who came up to the passover, addressed themselves, when they desired to see our Saviour. It was to him that our blessed Redeemer discoursed concerning himself, a little before the paschal supper. The Lord Jesus had been fortifying the minds of his disciples with proper considerations against his departure from them; he told them, that no man could come to the Father but by him. Philip not readily understanding the tone of our Saviour's reasonings, begged of him that he might see the Father. Our Lord gently-reproved his ignorance, that after so long attendance upon his instructions, he should not know that he was the image of his Father; the express character of his infinite wisdom, power, and goodness, appearing in him; that he said and did nothing but by his Father's appointment, which if they did not believe, his miracles were sufficient evidence; that therefore such demands, were unnecessary and impertinent, and that it argued great weakness, after three years converse with him; and under him, and under his discipline and instruction, that they should have so little understanding in these matters.

In the distribution of the several regions of the world, made by the apostles, some think that upper Asia was the province which was assigned to Philip; where he applied himself with indefatigable diligence & industry, to recover men out of the snare of Satan, to the embracing and acknowledging of the truth, and by the con-

stancy of his preaching, and the efficacy of his miracles, gained numerous converts, whom he baptized into the christian faith, at once curing both souls and bodies; their souls of error and idolatry, and their bodies of infirmities and distempers; healing diseases, dispossessing demons, settling churches, and appointing them pastors and teachers.

Having for many years successfully managed his apostolic office in those parts, he came, toward the latter end of his life, to Hierapolis, in Phrygia, a rich and populous, but most idolatrous place; among the many vain and trifling deities to whom they paid religious worship, was a serpent or dragon, which they worshiped with great and solemn veneration; the apostle was grieved to see them so grossly enslaved in error; and therefore continually solicited heaven, till by prayer he had procured the death & destruction of this monstrous deity, and then endeavoured to convince them of the folly and madness of paying divine adoration to such filthy and odious creatures, and to declare to them the excellency of the christian religion; wherein he was so successful, that the people generally abhorred their former sottish idolatry, & cordially embraced there the christian institution, whereupon the enemy of mankind stirred up the magistrates of the city to pursue the old methods of persecution and cruelty, who seized upon the blessed apostle, & having put him in prison, caused him to be severely scourged; after which barbarity, he was led to execution, and being bound, was hanged up by the neck against a pillar, though others write, he was crucified. The apostle being dead, his body was taken down by St. Bartholomew, his fellow sufferer, and his own sister, who is said to have been the constant companion of his travels, and decently buried; after which, having confirmed the people in the faith of Christ they departed from thence.

It is generally affirmed that St. Philip was married, and that he had daughters whom he disposed of in marriage; but though this be granted, yet they, not carefully distinguishing between Philip the deacon and Philip the apostle, have made some conclude them to

be one and the same person, but with how little reason will appear, if we consider that Philip, who could not be one of the apostolic college, the apostles declaring upon that occasion, they had affairs of a higher nature to attend upon; so then upon the persecution that arose upon St. Stephen's death the church was dispersed, and they 'were all scattered abroad throughout the regions of Judea and Samaria;' and Philip the deacon among the rest who went down to the city of Samaria, except the apostles who tarried behind at Jerusalem, and when Philip had converted and baptized a considerable number in that place, he was forced to send for two of the apostles from Jerusalem, that so by their hands they might receive the Holy Ghost; which had been wholly needless, had he himself been one of the twelve apostles. St. Philip left no sacred writings behind him; the greater part of the apostles having little leisure to write, being employed in the ministry, as more immediately useful and subservient to the happiness of mankind. This is the account which the ecclesiastical writers give of this, as well as they do of other apostles, tho' not recorded in holy writ.

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*The LIFE of ST. BARTHOLOMEW the Apostle, who was flead alive by the command of a barbarous king.*

His Festival is celebrated, August 24.

**T**HERE is no question but St. Bartholomew was an apostle, tho' the holy scriptures take notice only of his name, which occasioned several ancient and modern authors to suppose that he lies concealed under some other name; and that he can be no other than Nathaniel, one of the first disciples that came to Christ; accordingly we may observe, that as some of the evangelists never mention Bartholomew in the number of the apostles, so others take no notice of Nathaniel; but that which renders the thing most specious and probable is, that we find Nathaniel particularly reckoned up with the other apostles, to whom our Lord appeared at the sea of Tyberias.



The difficulty being cleared, we proceed to a more particular account of him, who is thought by some to have been a Syrian of a royal extraction, and to have derived his pedigree from the Ptolomy's, kings of Egypt. But it is manifest that he, as well as the rest of the apostles, was a Galilean, and of Nathaniel, we know it particularly said, that he was of Cana, in Galilee: the scripture takes no notice of his trade, or way of life, tho some circumstances seem to intimate that he was a fisherman. At his first coming to Christ, he was conducted by Philip, who told him they had found the long looked for Messiah; and when he had objected that the Messiah could not be born at Nazareth; Philip bids him come and satisfy himself; at his first appearance, our blessed Saviour entertains him with the character of a man of true simplicity and integrity: Surprised he was at our Lord's salutation, wondering how he could know him so well at first sight, whose face he had never seen before: but he was answered, that he had seen him under the fig tree, before Philip called him. Being convinced by this instance of our Lord's divinity, he presently made his confession, that he was sure that Jesus was the promised Messiah, the son of God, whom he had appointed to be the king and governor of his Church; our Saviour told him, that if upon these inducements he could believe him to be the Messiah, he should have far greater arguments to confirm his faith; that ere long he should see the heavens opened to receive him thither and the angels visibly appearing to attend upon him.

Concerning our apostles' travels up and down the world, to propagate the christian faith; the ancients give an account, that he went as far as that part of India which borders upon Æthiopia, and that he there left a copy of St. Matthew's gospel; and they relate further, that Paulinus, a man famous for his skill in philosophy, and particularly in the institution of the Stoics; having embraced christianity, he in a devout and zealous imitation of the apostles, was inflamed with zeal to propagate the faith of Christ in those eastern countries, and came as far as India, meeting here with some that yet

retained the knowledge of Christ, and found St. Matthew's gospel written in Hebrew, left there as the tradition was by St. Bartholomew, one of the twelve apostles, when he preached the true faith to those nations.

After the labors of St. Bartholomew in these parts of the world, he returned to the more western and northern countries of Asia; at Hierapolis, in Phrygia, we find him in company with Philip, instructing the inhabitants in the principles of christianity, and convincing them of the folly of their heathenish worship; which so enraged the idolaters, that he was designed for martyrdom at the same time with Philip; but upon a sudden conviction that the divine justice would revenge their deaths, he was taken down and dismissed.

Hence it is probable, that after this, St. Bartholomew went to Lacaonia. His last remove was to Abanople, in Armenia the great, a place miserably overgrown with idolatry, from which he sought to reclaim the deluded people. This so enraged the governor of the country, that he sentenced him to be crucified; which some say, he cheerfully suffered, comforting and confirming the convert gentiles to the last minute of his life: some say he was crucified with his head downward; others affirm, that he was fled alive before his crucifixion, a barbarity used both by the Persians and Egyptians, and from whom they might borrow this horrible and inhuman cruelty.

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*The LIFE of ST. ANDREW the Apostle, who was bound to a cross, from whence he preached to the people.*

His Festival is observed, November 30.

**S**T. ANDREW was born at Bethsaida, a city of Galilee, the son of John or Jonas, a fisherman of that town, and brother of Simon Peter; he was brought up to his father's trade, and was employed therein, till our blessed Saviour called him to another kind of fishing.

John the baptist having lately risen up in the Jewish church, great multitudes followed him to hear his doctrines and exhortations; he had also a number of

select disciples, who more particularly accompanied him ; in the number of which was our apostle St. Andrew, who was with him about Jordan. Our Lord coming that way, upon his approach the baptist told them, that this was the Messiah ; whereupon Andrew and another disciple followed our Saviour to the place of his abode : after some discourse with him, Andrew goes and acquaints his brother Simon, and both together came to Christ ; yet staid not long with him, but returned home and exercised their calling for more than a year, till our holy Redeemer passing thro Galilee, fully satisfied them of his divinity, and commanded them to follow him, which they did immediately ; shortly after, Andrew, together with the rest, was chosen to be one of those that were to be Christ's immediate vicegerents for planting and propagating the christian faith. Little else is recorded of him in the general account of the rest of the apostles. Our Lord being ascended into heaven, and the apostles dispersed thro all nations, to publish the everlasting gospel, some of the ancients relate, that Andrew travelled into Scythia, where he continued for some considerable time, going from one place to another, preaching the gospel and settling the churches, meeting in many places with great troubles and opposition ; hence in process of time he came to Byzantium (now called Constantinople) where he instructed the inhabitants in the knowledge of the christian religion, and founded a church.

After this he travelled thro Thrace, Macedonia, and Achaia, where for many years he cultivated the true faith and at length came to Patræa, a city of Achaia, where he gave his last and great testimony of the verity of it, by laying down his life in its defence ; of the manner of whose martyrdom some authors give the following account.

Agas, proconsul of Asia, coming to Patræa, and observing that numbers of the people embraced the christian doctrine he endeavored to reclaim them ; whereupon the apostle went to him, and expostulated with him about the matter, but the proconsul derided him as the propagator of a religion, the author and

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publiſher whereof the Jews had infamouſly put to death upon the croſs.

The apoſtle from hence took occaſion to demonſtrate the excellency and certainty of that religion, but the governor would hear nothing againſt his own ſuperſtitious and idolatrous worſhip; and threatened him, that if he did not offer ſacrifice to his Pagan idols he ſhould ſuffer death on the croſs, in conformity to the firſt preacher of that new faith which he profeſſed; after which he was commanded back to priſon. The next day he was bro't before the proconſul, who perſuaded him not to loſe his life, and the pleaſures of this world, for an uncertain reward in another. The apoſtle on the contrary inſiſted upon the folly and vanity of all worldly enjoyment, and the certainty of a day of judgment when every man muſt give an 'account of all he hath done in the body, whether it be good or whether it be evil;' that if he did not believe in Jeſus Chriſt, the Savior of the world, he muſt certainly endure eternal torments in hell.

This ſo enraged the proconſul, that he told him he muſt either inſtantly renounce his fond opinions, or elſe he ſhould ſuffer the greateſt torments that could be inflicted on him.

The apoſtle replied, that he feared not his tortures, and did not doubt but Chriſt would ſtrengthen him to endure all manner of barbarity, rather than deny his former profeſſion of the true faith. The proconſul then commanded him to be ſcourged by ſeven officers, called Liſtors, who ſucceſſively whipt his naked body; but ſeeing his great patience and undauntedneſs under this cruel uſuage, he commanded him to be crucified, but not to be faſtened with nails, but tied with cords, that he might be the longer in dying.

Being come within ſight of the croſs, he heartily rejoiced, ſaying, that he long deſired and expected that happy hour, wherein he might bear teſtimony to his glorious and renowned Maſter; after having prayed and exhorted the people to continue conſtant in the faith, which he in his lifetime delivered to them, he was faſtened to the croſs, whereon it is ſaid he hung

two days, teaching and instructing the multitude all the while, and exhorting them to suffer cheerfully whatsoever cruelties their enemies should inflict upon them, if they should be called to bear witness to the truth. In the mean time great importunity was used to the proconsul to take him down from the cross; but the blessed apostle earnestly begged of our Lord, that he might at this time seal the truth with his blood, and God heard his prayer, and he immediately expired, Nov. 30, though in what year it is uncertain.

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*The LIFE of ST. THOMAS the Apostle, who was run through with a lance at Coromandel in the East Indies.*

His Festival is observed, Dec. 21.

THE Jews, as we have observed, used commonly when travelling into other countries, or familiarly conversing with the Greeks and Romans, to assume to themselves a Greek or Latin name of affinity, and sometimes of the very same signification, with that of their own country. Thus St. Thomas, according to the Syriac import of his name, was called Dydimus, which has the same signification. The history of the gospel takes no particular notice either of his country or kindred: His employment was a fisherman; he afterwards, together with the rest, was called to the apostleship; where not long after he gave an eminent instance of his hearty willingness to undergo the saddest fate that might attend him; for when the rest of the apostles dissuaded our Saviour from going to Judea, lest the Jews should stone him as they a little before had attempted; St. Thomas desires them not to hinder Christ's journey, thither though it might cost them their lives; probably concluding that instead of raising Lazarus from the dead, they themselves should be sent with him to their own graves, so that he made up in pious affections, what he seemed to want in the quickness of his understanding, not readily understanding some of our Lord's discourses, nor over forward to be-



believe till he had ocular demonstration of his resurrection. When our Saviour a little before his total sufferings, told his disciples, that he was going to prepare a place for them, which they might follow, as knowing where it was, our apostle roundly replied, that he knew it not; to which Christ gives this satisfactory answer, 'that he was the living way.'

Our Lord being dead, his disciples were exceedingly distracted, between hope and despair about his resurrection, which engaged him the sooner to make his appearance; wherefore the very day whereon he arose, he came into the house where they were met together, tho the doors were fast shut for fear of the Jews. At this meeting St. Thomas was absent, having probably never come into their company since their dispersion in the garden, where every one's fears prompted them to consult their own safety. At his return the disciples told him, that the Lord had appeared to them, but he obstinately refused to believe that it was he, except he might see the very print of his nails, and feel the wounds in his side and hands; his compassionate Master would not take advantage of the man's refractory unbelief, but upon that day se'nnight, as they were solemnly met at their holy worship he appeared to them again, and calling Thomas, bade him look upon his hands, and put his finger in the prints of the nails, and thrust his hand into the hole of his side, and thereby strengthened his faith. The apostle was quickly convinced of his error, confessing that he acknowledged him to be his Lord and Master.

Our blessed Redeemer being ascended into heaven, and having eminently given gifts and miraculous powers to the apostles, St. Thomas, moved thereby to divine inspiration, is said to have sent Thaddeus, one of the seventy disciples, to Agharus, king of Edeffa, whom he cured of an inveterate distemper, who converted him and his subjects to the christian faith. It is recorded, that the province allotted to St. Thomas was Parthia from whence he proceeded to preach the gospel in Media, Persia, Carmania, Hyrcania, Bactria, and the neighboring nations. One of the ancients says,

that in Persia he met with the three wise men who came that long journey out of the east to bring presents to our new born saviour, whom he baptized, and took along with him as his companions and assistants in preaching the gospel. Hence he travelled into Æthiopia, and afterward came to India, where we are told he was afraid to have ventured himself, till he was encouraged by a vision, that assured him of the divine presence and protection. He travelled very far in the eastern countries, till he arrived at the nation of the Brachmans, preaching in all places where he arrived, and by the gentle methods, and efficacy of the christian doctrine, he reclaimed the people from their blind superstition and idolatry. The Portuguese who inhabit those parts, relate, that St. Thomas came first to Socatora, an island in the Arabian sea, where having converted many, he travelled farther into the East, and having successfully planted the true faith, returned back to Caromandel, whereby he began to erect a place for divine worship, till prohibited by the prince and priest of the kingdom; but the apostle having wrought several miracles, the work went on, and the sultan, acknowledging himself, embraced christianity. The Brachmans plainly perceiving that this progress of the gospel would endanger their interest, and in time extirpate their false religion, thought it high time to prevent its spreading, and that it was absolutely necessary that the apostle should be taken out of the way; there was a tomb now far off the city, where St. Thomas used to retire to his solitudes and private devotions; thither the Brachmans and their followers pursued him, and while he was fervent in prayer, first assaulted him with darts and stones, till one of them coming nearer, ran him through with a lance. His body was taken up by his disciples, and buried in the church which he had lately erected. While one of the viceroys of Portugal resided in those parts there were brought him certain brass tables, whose inscription none could read, till at length by the help of a Jew they were found to contain only a donation made by St. Thomas of a piece of ground for building a church. They tell also of a famous cross found in

Thomas's chapel, whereon was engraven an unintelligible character, which learned Dr. Ramon rendered to this effect; that St. Thomas, a divine person, was sent to those countries by the Son of God, in the days of king Sagamo, to instruct the inhabitants in the knowledge of the true God; that he built a church, and performed admirable miracles, but at last while he was upon his knees offering his addresses to heaven, he was thrust thro with a sword, and that this cross was stained with his blood, and left as a memorial of those transactions.

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*The LIFE of ST. JUDE the apostle, who was shot to death with arrows.*

His feast is celebrated with St. Simon, October 28.

**T**HIS apostle is mentioned by several names in the history of the gospel, namely, Jude, Thaddeus, and Lebbeus, it being usual in holy writ for the same person to have more proper names than one; the first was common among the Jews, as being the name of one of the twelve patriarchs of their nation, which it is thought, he changed as sounding so like that of Judas Iscariot, that arch traitor, which was very odious and detestable among the christians; and called himself Thaddeus, a word of the very same signification, and is sometimes stiled Judas, the brother of James; for his name Lebbeus, it is derived from the Hebrew word which signifies a lion, alluding to Jacob's prophecy, That Judas should be a lion. &c.

As to his parentage, he was one of our Lord's kindred, the son of Joseph and the brother of James the less. We do not find when he was called to the apostleship; only that he was enumerated among them; nor is any thing particularly recorded of him afterwards more than one question which he propounded to our Saviour, who having told them what great things he and his Father would do, and what particular manifestation he would make of himself to his disciples and followers after his resurrection: St. Jude, whose thoughts, as well as of the rest, were taken up with the expectation of a temporal kingdom of the messiah, not

knowing how that could consist with the public solemnity of the glorious state they looked for, asked him 'What was the reason that he would manifest himself to them, and not to the world?' Our Lord replied 'That the world was not capable of those divine manifestations, as being strangers and enemies to who should fit them for heaven: That they were only good men, persons of a divine temper of mind, and religious observers of his laws and will, whom God would honour with these familiar converse.'

Eusebius relates expressly, that soon after our Lord's ascension, St. Thomas dispatched Thaddeus the apostle to Agbarus, king of Edessa, where he healed diseases, wrought miracles, expounded the doctrine of christianity, and converted the king and the people to the true faith; and when Agbarus offered him rich gifts and presents for his labour of love in the Lord, he in noble scorn replied, 'That he had little reason to receive from others what he had already relinquished.' Here he is said to have died peaceably, and to have been most honourably buried; but by the general consent of the Latin church, he is said to have travelled to Persia where after great success in his apostolic ministry for many years, he was at last, for his free and open reproving of superstitious rights and usages of the Magi, cruelly murdered, by being tied to a stake, and shot to death with arrows.

That he was one of the married disciples manifestly appears, because Eusebius gives the following account of his grandson. Domitian, the bloody Roman tyrant whose wickedness had awakened in him the quickest jealousies, and made him suspect every one that had but the least pretence to be his corival in the empire, being informed that some of the line of David, and Christ's kindred did yet remain, two grand-children of St. Jude the brother of our Lord, were brought before him, who having confessed they were of the family and race of David, he enquired what estate and possessions they had who told him, 'They had only a few acres of land out of the improvement whereof they paid him tribute and maintained themselves with their own hard labor, as by the hardness of their hands did appear, which

then they shewed him.' He then enquired of them concerning Christ, and what kind of a kingdom it was his followers talked of, and when it would appear? They replied, 'That Christ's kingdom was not of this world, nor did it consist in the grandeur and dominions thereof; but that his was an heavenly and angelical kingdom, and would finally take place at the end of the world; when coming in great glory, our Lord would judge the quick and the dead, and reward every one according to his work.' The emperor judging by their simplicity and meanness, that no danger could accrue to him, dismissed them without any severity; however, they were accounted christian martyrs and preferred to great employments in the reign of the emperor Trajan.

St. Jude left only one epistle of catholic and universal concern, inscribed at large to all christians; it was sometime before it met with a general reception in the church, but was afterwards added to the scripture canon; the author indeed styles not himself an apostle, no more doth St. James nor St. John, nor sometimes St. Paul himself; why should he fare the worse for calling himself, The servant of Jesus Christ? When he might have added, not only an Apostle but the brother of our Lord, The design of his epistle is to preserve the christians from being infected with the loose and debauched principles vented by Simon Magus and his followers, whose wretched doctrines and practices he briefly and elegantly represents, who ought to be avoided as pernicious seducers, lest they should perish with them in that terrible vengeance which was ready to overtake them.

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*The LIFE of St. SIMON the Apostle, called the Zealot, who was crucified in Persia.*

His festival is observed with that of St. Jude, Oct. 28.

**S**T. SIMON the apostle was, as some think, one of the four brothers of our Lord, sons of Joseph, by a former marriage; in the catalogue of the apostles he is called Simon the Canaanite, as also Simon Zelotes, or the Zealot; probably from his active warm temper, and



zealous forwardness in some peculiar way or profession of religion, before his coming to our Saviour; for the better understanding this, we must know, that there was a distinct sect among the Jews, called the sect of the Zealots; they were earnest assertors of the honour of the law, and the strictness and purity of religion, insomuch that they took upon themselves to question notorious offenders, without staying for the ordinary formalities of the law, yea when the case required, executing capital vengeance upon them; till at length their zeal degenerating into all manner of licentiousness and extravagance they not only became the pests of government at home, but opened a door for the Romans to break in upon them, to their final and irrecoverable ruin.

They were continually prompting the people to throw off the Roman yoke, and recover their native liberty, and thereby bringing all things into disorder and confusion, made advantage to themselves of those commotions; Josephus the Jewish historian, complains grievously of them, and gives a large account of their seditious practices, and every where bewails their villainies, as being the greatest plague to their nation; Nay, when Jerusalem was closely besieged by the Romans, ceased not to create tumults and factions within the city, and were indeed the main cause of the Jews ill success in that fatal war. It is probable that all who went under the name of this sect, were of this ungodly and wretched temper, but that some of them were of a more sober and peaceable disposition; and as it is not to be doubted, but that our Simon was one of the sect in general, so there is reason to believe he was one of the better sort, however, this makes no more a reflection upon his being called to the apostleship, than it did upon St. Matthew, who was before a publican, or St. Paul being a pharisee, and so zealously persecuting the church of God.

Being invested in the apostolical office, no further mention is made in the history of the gospel, concerning what the apostles did, till their dispersion up and down the world, and he then doubtless applied himself

to the performance of his office and charge. He is said to have directed his travels toward Egypt; thence to Cyrene and Africa, and throughout Mauritania, and all Lydia, preaching the gospel in these remote and barbarous countries: nor could the coldness of the climate benumb his zeal nor hinder him from shipping himself over to these northern parts of the world, yea, even to Britain itself, where he is said to have preached the gospel, and wrought many miracles; and afterwards in defiance of all the troubles and difficulties which he underwent, suffered martyrdom for the faith of Christ, being crucified by the infidels in the eastern country and buried with them.

Others indeed affirm, that after he had preached the gospel in Egypt, he went into Mesopotamia, where he met with St. Jude the apostle and accompanied him in his journey to Persia, where having gained a considerable harvest to the christian faith, they were both crowned with martyrdom.

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*The LIFE of ST. MATTHIAS, who was said to have been first stoned, and then beheaded.*

His memory is celebrated, Feb. 24.

**P**ARTICULAR remarks concerning St. Matthias are not to be expected from the history of the gospel, he not being an apostle of the first election. He was one of our Lord's disciples, and probably one of the seventy that had attended him in the whole course of his public ministry, and after his decease was elected into the apostleship, upon this occasion; Judas Iscariot, who had been one of the twelve immediately called by Christ to be one of the intimate disciples, equally empowered and commissioned with the rest to preach and work miracles, and yet all this while was a man of vile and corrupt designs, branded with no meaner character than thief and murderer, prostituting religion and the honor of his office to covetousness, and evil arts, which base temper betrayed him, as in the issue to the most fatal end, so to the most desperate attempt: yea, to the most prodigious impiety that ever the sun

shone upon, namely, the betraying of his innocent Lord and Master, into the hands of his cruel enemies; but afterwards awakened with the horror of the fact, his conscience assaulted him so severely, that not able to bear up under the furious revenges of his own mind, he never rested till he had dispatched himself by a violent death.

A vacancy being thus made, the first thing they did after their return from Mount Olivet, where our Lord took his leave of them to go to St. John's house in Sion, was to fill up the number with a proper person, two were propounded in order to the choice, Joseph called Barfabas, and Matthias; The way of election was by lot, according to the usual custom of the Jews in doubtful cases, the lots being put in, Matthias's name was drawn out, and he thereby dignified with the apostolical office. Not long after the promised powers of the Holy Ghost were conferred upon the apostles to qualify them for that great and difficult employment, upon which they were sent; and among the rest St. Matthias bestowed the first fruits of his ministry in the province of Judea, where having reaped a considerable harvest he betook himself to other countries; one writes, that he preached the gospel in Macedonia, where the gentiles, to make an experiment of his faith and integrity, gave him a poisonous and intoxicating poison, which he cheerfully drank off in the name of Christ without the least prejudice to himself; and the same poison having deprived an hundred and fifty of their sight, by his laying his hand upon them, recovered them again.

The Greeks with more probability, report him to have travelled eastward, some say to Ethiopia, the inhabitants where he came, were very wild and barbarous, and his usage among them was accordingly; for here meeting with a people of fierce and untractable humour, he was treated by them with great inhumanity; from whom after all his labours and sufferings, a numerous conversion of persons to christianity, he obtained at last the crown of martyrdom, in the sixty first year from our Lord's nativity.

There is little certainty of the manner of his death

some writers of reputation report, that he died at a place called Sebastople, and that he was buried near the temple of the sun. Another relates, That he was seized by the Jews, and as a blasphemer, to have been first stoned and then beheaded. But the Greeks and other antiquaries write, That he was crucified, and that his body was preserved a long time at Jerusalem, supposed to have been translated by the devotion of Helena, mother to Constantine the Great to Rome; where some parts of it are pretended to be shown with great veneration; though others with much fierceness contend, that his relics are brought to, and are still preserved in Triers in Germany. His memory is celebrated in the western churches, Feb. 24. Among many other apocryphal writings attributed to the apostles, there was a gospel published under the name of St. Matthias, mentioned by Eusebius, and condemned with the rest, by Gelsius bishop of Rome, as it had been rejected by others before him. Under his name also, there were extant traditions cited by Clement of Alexandria, from whence doubtless the Nicolaitans published many vile and scandalous doctrines, and the Marcionites and Valentinians under the pretended patronage of his name, defended some of the most absurd and impious opinions.

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*The LIFE of ST. BARNABAS, the Apostle of the Gentiles, who was stoned by the Jews at Salamis.*

His Festival is observed, June 11.

**H**E was first named Joses, or Joseph, and afterwards Barnabas, which signifies, 'The son of consolation,' given him by the apostles, because he had a singular gift and art in comforting the weak; he being represented in the holy writ, as a person of a compassionate, mild and easy temper, very ready to forgive injuries, yet of a majestic and awful carriage, commanding respect and reverence; he was a Jew of the tribe of Levi, and is reckoned to be the principal of the seventy disciples. After our Lord's ascension, perceiving that the necessities of the churches required relief, he sold an estate which he had in the isle of Cyprus,

and brought the whole price to be distributed by the apostles, to those that were most indigent, and in want; this practice was followed by several other christians at that time, none of them thinking it just or reasonable for themselves to live in plenty while their brethren were reduced to straits for want of the conveniences of this life, and therefore had all things in common; wherein the charity of Barnabas was very remarkable, his estate being much larger than any of the rest, who gave the first example of charity and bounty to the church.

After the sale of his estate, he made his residence in Jerusalem, whither Paul coming three years after his conversion, the apostles denied him admittance into their society, who had been such a furious persecutor of the christians, and made his name terrible among them. But Barnabas took him and brought him to the apostles and declared unto them, how he had seen the Lord on the way, and how he had spoken to him, and that he had preached boldly at Damascus, in the name of Jesus; whereupon he was received into their fellowship, and he was with them, coming in and going out at Jerusalem, asserting to the Jews, that Jesus was the true Messiah, by which he so enraged the Jews called Helemites, that they conspired to take away his life.

Some years after, some christian Jews fled from the persecution that was raised at Jerusalem, about St. Stephen: when they were in the church of Antioch, as they ministered to the Lord the Holy Ghost said, "Separate me Barnabas and Saul, for the work whereto I have called them;" so when they had fasted and prayed, and laid their hands on them, they sent them away. Barnabas coming to Antioch, to set things in order, upon his arrival, beheld with great joy the great progress of the gospel among them, and exhorting them to continue stedfast in the truth and doctrines of christianity, confirming many therein; he afterward sent for Paul to Antioch, to assist him in the propagation of the gospel; and he, with Paul carried the contributions of the christians of Antioch to Jerusalem; at length upon some difference about circumcision, they were separated, Barnabas sailing to



Cyprus, and Paul to Syria and Cilicia, but they were afterwards fully reconciled, retaining their christian charity and love to one another, and to the souls of their brethren, and then parted by distant regions from each other.

Some of the ancients write, that he continued till his death in Cyprus, but preached the gospel in other places, and was sent by him to Corinth, along with Titus. He was a prophet, a teacher, of whom the council of the apostles gave this character, that he was a man who had hazarded his life for the Lord Jesus, and had entirely given up himself to the labour of preaching the gospel. There is an epistle that goes under his name; which, if he was the author of, he must have lived till after the destruction of Jerusalem, which was seventy years after the birth of our Saviour; and is recorded to have suffered martyrdom, being stoned to death by the Jews at Salamis, and to have been buried within a furlong of that city; there is likewise a gospel attributed to him, as well as to St. Matthias; and another of the acts of Barnabas, pretended to be written by John Mark, his cousin, who went with him into Cyprus, both of them seem to be the inventions of some persons in latter ages, being filled with fables and impertinences.

*The LIFE of ST. PAUL, who was beheaded at Rome, by Nero, the Roman tyrant.*

His feast is celebrated, January 25.

**S**T. PAUL was born at Tarsus, the Metropolis of Cilicia, a city very rich, with an academy and schools for polite learning and Philosophy; his parents were Jews, of the tribe of Benjamin, the youngest son of the old patriarch, Jacob, who thus prophesied of him, "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil;" this prophetic character Tertulian and others after him will have to be accomplished in our apostle; "as the ravenous wolf in the morning, devouring the prey;" that is, a persecutor of the church in the first

part of his life, destroying the flock of God ; ' and in the evening dividing the spoil ; ' that is, in his declined and reduced age, a doctor of the nation, feeding and distributing to Christ's sheep.

In his youth he was educated at Tarsus, being fully instructed in the schools, in all liberal arts and sciences whereby he became acquainted with all foreign learning ; and the Jews having a maxim, ' that he who learns not his son a trade, teacheth him to be a thief, ' he was bred a tent-maker, and therefore in the writings of the Rabbies, they were generally nominated by their callings, as ' Rabbi Joses the tanner, Rabbi Jochanan the shoe-maker, Rabbi Juda the baker ; they daily working at their trades, to maintain themselves with their own hands : Having laid foundations of human learning at Tarsus, he was sent by his parents to Jerusalem, to be perfected in the study of the law, under the tutelage of Rabbi Gamaliel, the son of that Simon, who it is thought came into the temple and took Christ into his arms. Gamaliel, was president of the court of the Sanhedrim, and doctor of the civil law, who made that wise and excellent speech in behalf of the apostles and their doctrine ; nay, he is said to be a christian, and his sitting in that great council is connived at by the apostles that he might the better favor their affairs. Among the various sects of the Jewish church, he was especially educated in the principles and institutions of the pharisees, who were excessively proud and insolent, censuring whosoever was not of their way, as reprobates ; counting none pious but themselves, and all others were sons of the earth : probably Paul might be of a better principle than some others, however, he could not ensure contradiction nor novelty in religion, and therefore, when the Jews put St. Stephen to death he stood by, and kept the clothes of his executioners, and thereby loudly proclaimed his consent to his martyrdom.

The storm thus began, a violent persecution of the christians began at Jerusalem, wherein our apostle was a prime agent, being employed by the high priest, to hunt and find out these new heretics, who preached against the law of Moses ; getting a warrant from the

Sandhedrim, to go and disturb the synagogues at Damascus, whither many of the poor distressed christians were fled. But God designing him for work of another nature, stopt him in his journey, as we read at large in the acts of the apostles, as likewise of his travels in Palestine and adjacent countries, and his dangerous voyage to Rome.

When he came to Rome, he acquainted the Jewish consistory, that tho he had been guilty of no crime, yet he was delivered into the hands of the Roman governors, only for his constantly asserting the resurrection of the dead, which was the hope of every true Israelite. They replied, 'that they had received no advice concerning his religion which was every where decryed both by the Jews and Gentiles.' At a day appointed he discoursed to them from morning to night, concerning the doctrine of the holy Jesus, yet some persisting in their infidelity, he told them plainly, 'that henceforth he would turn his preaching to the Gentiles, who would be glad to accept what they had scornfully rejected.'

He was called by two names, one Hebrew, the other Latin, probably referred both to his Jewish and Roman capacity and relation; Saul was a name common in the tribe of Benjamin ever since the first king of Israel, who was chosen out of that tribe in memory whereof they so named their children at their circumcision. His other was Paul, assumed by him, as some think at his conversion, to denote his humility: and others, that it was in memory of his converting Sergius Paulus, the Roman governor to the christian faith.

After this he was brought to his first hearing before the Roman emperor, where those friends which he expected should stand by him plainly deserted him, but God stood by him and encouraged him. Two years he preached at Rome, in his own hired house, converting some of all ranks and qualities, yea, several belonging to the court itself; here he met with Peter, and they were both together thrown into prison, upon the persecution raised against the christians, under pretence they had fired the city, tho it was done by Nero's special command. Some of the ancients make him engaged

with Peter in procuring the fall of that miserable wretch Simon Magus, which stirred up the Emperor's implacable rage and fury against him. Another writes, that having converted one of Nero's concubines, of whom he was extremely fond, and reduced her to a life of much strictness and chastity, so that she absolutely refused to comply with the emperor's wanton and impure embraces; he thereupon treated the apostle outrageously, calling him impostor, and a perverter of his subjects; giving orders that he should be sent to prison; but understanding that he still continued to persuade the lady; who visited him, to continue in her christian and pious resolution, he commanded him to be put to death. As a Roman citizen, he was exempted from scourging, as malefactors used to be before their execution; to which when he was led, he is said to have converted three of the soldiers who guarded him, and within a few days after, by the emperor's command, became martyrs for the faith. Being come to the place, about three miles from Rome, he cheerfully gave his neck to the fatal stroke; crucifying being too infamous a death for any but the worst of slaves; beheading being counted a more noble kind of death among most nations.

Tradition reported, (which many of the fathers verify) that when he was beheaded, a liquor more like milk than blood issued from his veins, and spouted upon the clothes of the executioner, which St. Chrysostom saith became the means of his conversion, with many others to the faith; he adds that the apostle suffered martyrdom in the sixty eighth year of his age, and Constantine built a stately church to his memory, where his remains were buried about two hundred years after.

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